

opposition was made to my reception into that Church, which, I learned afterwards, arose from the erroneous impression that a French Mission, immediately connected with any Protestant Church, would retard the progress of evangelisation among the French Canadians, because its aspect would be sectarian, and because it might prevent that friendly co-operation of all denominations of Christians, which the immense extent of the field of labour demanded. In consequence of this, an individual in Montreal, as soon as he heard that I had sent my memorial to the Presbytery of Quebec, stirred an opposition to my reception into the Scotch Presbyterian Church; and also, without my knowledge, and consequently without my consent, convoked a meeting of the dissenting Ministers of Montreal, to make me a proposition of ordination. That meeting took place in the Bible Depository, and I was requested by the same person who had convened it, to attend, which I did; but, as soon as I made known to the Ministers present, that I had sent my memorial to the Presbytery of Quebec, they separated without proceeding further. I am sorry to say, that from that day the bond of connexion and Christian harmony between some of those who have the same objects in view with myself, has been withdrawn, and now and then I have experienced opposition of the bitterest kind. This, and many other things which I have seen and experienced, have confirmed me in the opinion that, when men of various shades of opinion on religious subjects are conjoined in a great enterprise, it often happens that, in order to preserve the bond of connexion unbroken, important principles are lost sight of—principles which, from the general laxity that prevails in these times, are most necessary to be kept in view by the friends of order and of truth.

Consequently, I was the more convinced that I would be able more effectually, consistently and perseveringly, to conduct this Mission under the auspices of the Presbyterian Church, than if I had to abandon important principles for the purpose of securing the co-operation of others who might not, on every point, be of one mind with myself, either with respect to the great object in view, or the mode proper to be pursued for accomplishing it; and this being the case, I persevered in my first resolution, in spite of every obstacle, and I was employed as a Catechist by the Church of Scotland in 1841. Some time after the transmission of my memorial to the Presbytery of Quebec, I received an invitation to appear before that Reverend Court, which met in June, on which occasion I was introduced to that Reverend Body by the Rev. Dr. Mathieson, and after the meeting I received the following copy of their minutes:

At Montreal, the third day of June, 1841, on which day the Presbytery of Quebec met pursuant to adjournment, and was constituted;

(*Inter alia.*)

The Moderator introduced to the Presbytery Mr. Emile Lapelletrie, a French Protestant Missionary, who had been for some time past labouring in the work of Evangelizing the French Canadian Population, under the auspices of the British and Foreign Bible Society.

A memorial was laid on the table, which being read was ordered to be engrossed.

There were also read several satisfactory testimonials in favour of the piety and good character of Mr. Lapelletrie.

The Presbytery, having taken these matters into their serious consideration, resolved to receive Mr. Lapelletrie in the meantime as a Catechist in the Town of Montreal, in connexion with the Presbytery—to appoint the Ministers of Montreal a Committee to raise means for his temporal support—and, in the peculiar circumstances of his case, to waive the necessity of a formal routine of study required by Probationers of the Church, to receive him immediately as an applicant for Probationary trials, and to ask leave of the Synod to take him on said trials with a view toward license.

Extracted from Records of the Presbytery of Quebec, by  
(Signed,) WALTER ROACH,  
Presbytery Clerk.

Of my final admission into the Presbyterian Church of Canada in connection with the Church of Scotland, as a member of the Presbytery of Quebec, the Rev. Dr. Mathieson, as Convener of the French Mission Committee, thus expressed himself in the First General Report of that Committee to the Synod:—

“The Committee, soon after the rising of the Synod, proceeded in their Presbyterial capacity, according to the injunction of the Synod, with the preliminary examinations requisite, before putting Mr. L. in trust with the glorious Gospel of the Blessed God. It is but justice to Mr. L. to state, that he acquitted himself to the entire satisfaction of all who were present, especially in theology; and, with respect to his classical attainments, he far surpassed the expectations they had formed, from the modest statement he had previously made of his own proficiency, and of the circumstances in which, under Providence, he had been placed for several years by-past. Mr. Lapelletrie was licensed to preach the Gospel of the Lord Jesus Christ, and soon afterwards, (2nd September, 1841), with the customary solemnities, ordained to the holy office of the ministry, and admitted a constituent member of the Presbytery of Quebec (now Montreal.) The services on that occasion were ably conducted, in the French language by the Rev. Professor Campbell, of Queen's College; and the Committee are not without the conviction, that salutary impressions were left on the minds of many of the spectators of the Romish persuasion, both of a religious nature, and as affecting the prejudices they entertained respecting the object contemplated in establishing the mission; and that some departed, persuaded that the Synod were animated with a zeal for diffusing the knowledge of the Word of life, rather than making proselytes to their own opinions.”

My admission into the Scotch Presbyterian Church was brought about, and, as neither my former nor my latter position in the vineyard of the Lord was the result either of fancy, ambition, or caprice, I had every reason to say: “I

am what I am by the grace of God;” whilst I felt supported under my difficulties, and constrained “to hope against hope.”

It is unnecessary that I should dwell upon the opposition with which I have met from open adversaries, or pretended friends of the Truth, or upon the coolness of some who have looked with suspicion upon my efforts since I was more openly dedicated to the work of the ministry. Opposition from enemies to the Truth was to be looked for; and, if some of the friends of Christ have exhibited a want of sympathy, which arises from no just cause, it may be ground for deep regret, but not for despondency; and the seed of the kingdom will, I trust, by God's blessing, take root and spring up, and bring forth abundantly, while to Him will be all the praise.

For a long time I had felt deep anxiety to collect from the mass of my hearers a little flock, in whose piety I had confidence; and to form, as it were, a centre around which others might be clustered, and be firmly bound to the Rock of ages. Every day's experience showed me more and more plainly that such a separation was imperatively necessary, as well for my own comfort and the good of my hearers, as for the advancement of the work among the population generally. I felt that it was necessary to have a *point d'appui*, a defined stronghold, a light which might be visible to all around; and to gather even a little church of living members was the object of my earnest prayer. But difficulties of all kinds presented themselves, and I found myself forced to contend at once against open impiety, opposition, and indifference, and I was often unable to discern, even in the distance, a prospect of the accomplishment of the desired object. Nevertheless I did not despair, knowing that Christ has chosen the weak things of the earth to confound the mighty; and that, if He designed to bestow the favour I asked, all these obstacles would disappear; and so it proved, for what I then prayed and hoped for has been since realized. On Easter Sunday, 1842, this grand wish of my heart was fulfilled by the formation of a small holy family, consisting of seven men and seven women, who had made profession of their faith in Christ, and of their belief in the doctrines received by the Church of Scotland.

Some time afterwards I selected, with the concurrence of the congregation, qualified persons filling the office of elder, and submitted their names to the Presbytery of Montreal. The following extract from their Minutes will show the result of this application:—

At Montreal, on the 23d day of May, 1842, on which day the Presbytery of Montreal was met and constituted.